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THE KOREA MISSION FIELD



MISS E. S. MOORE.



MRS. J. P. CAMPBELL.

SEE PAGES 306 AND 308.

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

PUBLISHED AT SEOUL in the interest of all the Evangelical Missions in Korea.

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BUSINESS MANAGER.—Mr. GERALD BONWICK, The Tract House, Seoul, Korea.

ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or $2/3$ English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

If preferred, Subscriptions may also be sent to any of the following:—

IN AMERICA.

Dr. F. M. NORTH, 150 Fifth Ave., New York. Mr. D. H. DAY, 156 Fifth Ave. New York. Rev. ERNEST HALL, 920 Sacramento St., San Francisco, Cal.

SINGLE COPIES 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING CO., LTD., Kobe, Japan.

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THE KOREA MISSION FIELD

VOL. XIII.

DECEMBER, 1917.

NO. 12.

A NATURAL DEVELOPMENT.

We have pleasure in announcing that important improvements in the KOREA MISSION FIELD both as regards its appearance and its production have been decided upon to take effect with the first number for 1918. At its meeting in November the Publications Committee of the Federal Council decided—on the recommendation of the Editor and Business Manager—in favor of a change in the size and general style of the Magazine. Founded fourteen years ago it has appeared in its present form for eleven years and we have every reason to be proud of the good work it has accomplished. But the rise in cost of paper and printing has made it impossible to continue it at the low subscription rate of one *yen* per year. It was generally felt that to cut down the magazine to something smaller than it is now would be a false step. A bolder policy appealed to those responsible and resulted in a decision to considerably enlarge the size of the “K.M.F.”, put it in a first-class cover and materially improve the letterpress. This will involve a change in price and the new subscription rate will be two *yen* per annum (or one dollar gold) including postage to any part of the world.

Our confidence is in our readers and we believe that we possess theirs also. Because THE KOREA MISSION FIELD is published in a foreign country the fifty cent rate has been infelicitous,—it was too small an amount to draw a check for, and could not be inclosed in a letter as cash except as a coin. Besides, the smallness of the price was liable to suggest to some minds that the contents, on that account, could hardly be worth while. This will now be avoided; our contents are first-class, and from henceforth they will be presented in a more suitable and attractive form than has been possible up to the present. We ask the cordial support of all our subscribers in this Forward Step; not only can we not afford to lose a single one of them but we believe that the improvement in the Magazine will encourage many new subscribers to come forward. In order to make ends meet we need to increase our present circulation a fourth, please see to it that Mr. Bonwick hears from you before December 20th, as the January number in its new form will be published on that date.

The Publications Committee proceeded further to appoint a Board of Associate Editors to co-operate with the Editor-in-Chief in the con-

duct of the KOREA MISSION FIELD. We hope to be able to give the names of the new Associate Editors soon. They will represent all the Missions comprised in the Federal Council, as well as the Bible Societies and the Y.M.C.A. Meanwhile, we bespeak the hearty goodwill and un-failing support of our readers in the changes that are now being made.

This seems to be a favorable opportunity for reminding our Missionary readers of their privileges. Quite a number of missionaries make use of a "K.M.F." subscription as a Christmas gift to friends at home. Others regard it as a valuable means of keeping in touch with the Home Churches, and yet others like to send it to such friends as are particularly interested in certain phases of their work on the field. A dollar subscription is a handy helpmeet to the publicity that your work deserves. Keep your friends in touch with the "K.M.F."

UNION RELIGIOUS CAMPAIGN FOR SEOUL, 1917.

MAIN OBJECTS IN THE CAMPAIGN.

1. Create the Constituency Roll and confine our effort to the names so listed.
2. Place one believer up against one non-believer.
3. Let those of each Christian home strive to lead the nearest non-Christian household to Christ.

SOME DETAIL METHODS.

1. Secure the Constituency Roll as far as possible by public enquiry, —from the pulpit.
2. Let the Constituency Roll include the homes of students of our schools and Sunday Schools.
3. Employ in the campaign as far as possible all students of all our schools.
4. When a person has consented to become a Christian in one of the public gatherings, let the leader meet him each night for private instruction in a room separate from that in which the regular services are being held. Let such leader instruct not more than two persons at one and the same time.
5. After instruction has continued through a certain period and the leader feels assured the new believer has either been converted or become a reliable follower, then place the man in a small class for further instruction.
6. Beginning from the 9th of September let the whole membership

of every Church arrange to meet for prayer either night or morning for the purpose of receiving the Holy Spirit upon its individual members and for the success of the campaign.

7. Let campaign effort include work among the students throughout the city. This should be done especially by personal work in the dormitories and will be made most effective by addressing our effort first to the heads of the dormitories and the most influential students.

8. Divide the city into four areas and employ half the forces at one time.

9. Make every Church feel that it is responsible for the work of its own Church and outside workers are only present to help.

Much prayer has been offered for the Committee which has in charge The Evangelistic Campaign of Seoul and prayer seems to have been answered by the divine human wisdom embodied in the above method. To place one believer against an unbeliever is to insure personal work, the most effective of all brands of effort. To set a Christian home against a non-Christian household is to commission a member of God's oldest and most beneficent institution, baptized into His life, to win a sister member into the household of God. The first church on earth was a "Church in the house," next after personal work, the most effective agent. The Church of Christ, as we know it ideally, is only the family enlarged. "One is your Master even Christ and all ye are brethren;" and again, "Our Father which art in Heaven."

Divine wisdom is evinced in pitting the baptized brethren against their constituency. This is God's Pentecostal method. Those dwellers in Jerusalem who came up to the feast, possibly a million people, were not Christian brethren, nor yet were they heathen, they were the Christian constituency who had been made acquainted symbolically with the truths of God. It was out of these that Peter's sermon won three thousand and the Church at Jerusalem and in other places were established. To-day, as at no other juncture, there is a Christianity diffused in the hearts of men, that simply needs precipitation, and these are the "constituency," *i.e.* the people who "stand with us" because dear ones, husband, wife or child is vitally with us in the church or the Sunday School.

Well, the above method was inaugurated in Seoul October 8th. The city has been divided into four districts each one of which contains four or five Christian Churches. Each week four churches, one out of each of the four groups, are designated as the areas of effort in their neighborhoods or constituencies. At nine o'clock each day every worker of the city repairs to the designated church of his group for that week, and there a prayer-meeting is held for equipment in the Holy Spirit, after which each worker has given to him the name of a man whom he is to find and work with personally, as he can, until 2 p.m. when all workers repair to the church they visited at 9 a.m. where practical conference is had and changes are made in assignments as wisdom and gathered light dictates, when again all go forth to labor personally, it being understood that each worker if possible, is to bring and sit beside his or her wrought

with man or woman, at the Gospel preaching service at 7:30 p.m. held in the same church which has twice before, that day, been the centre of his operation. After the sermon, when an opportunity is given to indicate one's interest or purpose to become a Christian by rising, the workers are right there with prayerful encouragement and later to conduct the seeker to a designated room where he may be further strengthened. Meanwhile members of the breaking up congregation are encouraged to tarry, shake hands and to become acquainted with as many present as is possible. At this time, end of first week, conservative missionaries are gladly grateful at the fruitage and for the outlook.

"NEW ACTS OF KOREAN APOSTLES."

THE REPORT OF REV. R. L. TYANG, THE KOREAN CLERK OF
THE NORTHERN PRESBYTERY TO THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF KOREA FOR THE YEAR 1916.

TRANSLATED BY REV. GEO. S. McCUNE, D.D.

THANKSGIVING.

We are so full of gratitude that all the Churches through the munificent grace of God have passed a successful year. We have gradually increased in number of ordained pastors until there are now 44. The number of new believers has so increased that we went beyond the increase reported a year ago by 1,200. We have a much larger number of fully organized churches than we reported last year. We devoutly thank God that our Presbytery has grown so large that we must ask the General Assembly for the privilege of organizing a new Presbytery.

GENERAL CONDITIONS OF THE CHURCHES.

There are three essentials to church growth and we thank God that our churches have been growing accordingly. The first condition is prayer. Individual Christians have grown in their personal prayer life. Family altars have been established—most of our Church members are having family prayers in their homes. The Morning Watch has grown the past few years until many churches have the day-break prayer meetings in the church buildings. Some have never missed the Morning Watch a single day in eight years and this early tryst with the Lord has brought a hundredfold blessing to individuals and to churches. The midweek prayer meetings, of course, are attended by all Christians. They have had a growth in interest during the past year. There have been special prayer meetings for casting out demons and for the sick. Also the universal week of prayer was well observed. Besides these there have been prayer meetings on the road side, in the inns, in prison,

on the mountains where God has given the children of the North, great comfort, inspiration and untold blessings.

Bible Reading and Bible Study, the second essential to growth, have made progress the past year. At our large general Bible class in Syen-Chun the latter part of January over 1,500 from all over the province gathered to study the Bible. At a similar class for women in April there were about 800 and a large conference was held in each county. Besides these each circuit had a central class for Bible study. In each church a Bible class was held from four to eight days. There were also general classes for church officers in the summer, and a Bible institute for men and one for women. Over 23,000 names were enrolled in Bible classes of from five to ten days. Many are reading the Bible through consecutively, some having read it three or four times. We have 32 students in the Theological Seminary and a great number of students are preparing for admission later.

Preaching is the third essential to church growth. The Christian's main business is to preach the Gospel. There are many ways of preaching, but each Christian has tried to lead at least one other to Christ. Some revival meetings have been conducted and these have been a source of blessing—not only in an increase in membership of the local church, but in stirring up the indifferent Christians, all the members with one accord are preaching the Gospel with hot zeal to those who do not know Jesus. During such a revival in Kokunto church of Wija about thirty men of the Chun Do Kyo (a sort of Christian Science, fake religious organization imitating the church) repented of their sin and became the followers of Jesus. The Anti-tobacco league organized in one locality paid the salary of a Korean to give his whole time to preaching to the heathen. A special fund has been raised to pay the salaries of four ordained and three unordained brethren to preach Jesus in districts that had not yet been touched. There are over 3,000 members in the Women's Missionary Societies who pay 50 *sen* yearly besides their monthly contributions. They paid the salaries of two ordained and four unordained evangelists, besides the salaries of four women who went two by two among the heathen women in far districts. The students and teachers of High O'Neill Jr. Academy have, by great sacrifice, raised funds and the Presbytery appointed one of their graduates as evangelist in an as yet untouched country of South Korea. Praise be to God who has so endued His church in North Korea with such abundant grace. All glory to Him, the Head of the Church!

There were ordained this year twelve men to the Gospel Ministry by the laying on of hands of the presbytery. The total number of those graduated from the theological seminary under our presbytery up to this year are fifty-two men. All except one have been ordained. Two of the number passed on to the higher service with Him: one has resigned and five are working in other presbyteries. The remaining forty-four are all busy in the churches of the presbytery and in forward missionary activity. The past year fifteen elders have been ordained and the presbytery has given permission to elect thirty-three more. Ten evange-

lists in addition to the ordained pastors are also supported by circuits of churches.

There must be discipline in all churches of Christ if it is to be kept clean. This is very sorrowful and a difficult work. The total number suspended from church is 428. The causes for the most part are marrying their children too young, adultery, liquor drinking, and lack in observing the Lord's day. For this we are exceedingly sorry. May God make all of these show forth fruit meet for repentance.

As to our church school, we are glad to say that presbytery did well in deciding to pay the salary of Mr. Kahng who has been assistant to Dr. McCune in supervising the over one hundred primary schools. An effort has been made to raise funds to maintain these schools—sums varying from 30 to 1,000 *yen* have been raised in each church where the school is. Everything is done to meet the government standard. There are 300 more pupils reported than last year.

SPECIAL SIGNS OF GOD'S GRACE.

Through the efforts of our Presbytery's Board of Missions we have been able to carry on the forward work in South Manchuria. During the last year 500 or more who knew not Jesus before, call Him their Saviour.

A special contribution of 250.00 *yen* was made by some Christians last fall after our meeting of Presbytery for the purpose of redeeming two Korean Christian girls from the hands of a brute Chinaman. The sum was entrusted to our missionary Rev. Han. He found these girls, (who had been deceived and sold years ago) developed to womanhood, and rescued them from an awful life paying over the 250.00 *yen* demanded.

Two men returning home to South Manchuria from the Kang Kei Bible Class, fell among Chinese thieves and were severely beaten and very much wounded. They lost all their own money and personal belongings but wonderful grace of God! the money the Treasurer of the Board of Missions had sent by them for the salaries of the ordained evangelists, being between the leaves of a Bible, was left.

Two Evangelists, Mr. E. H. Kim and H. R. Chu, the former a Pyeng Yang College student and the latter a theological seminary student, filled with the Holy Ghost, performed miracles to the glory of God in Kang Kei territory. There was such deadness and it seemed as though they could get no open door. They fasted and prayed earnestly for specific manifestations of God's power that souls might be saved. In that locality was a man possessed of demons. The opportunity had come, they thought. They agonized in prayer to God for three days and nights. The devils were driven out of the man, at their command, in the name of Jesus. A well-to-do young man in that neighborhood, Mr. Tai Kuk Kwun was living a wicked life with two concubines besides his wife. Seeing the power of God, he trembled. He repented of his sins and became a Christian. His entire family were enrolled as new believers. Many others became Christians and now the whole mountain village is nearly like heaven.

Mr. Oo Won Syek, led of the Spirit, divided his estate into 3 parts. He gave one third to the church, one third to his son and with the remaining one third started in business anew, this time making God his equal partner. He is prospering. May his example be emulated.

A woman in Pyek Dong County who had been possessed with devils for 49 years and who recently had been a terror to all around, was healed, the devils were cast out by faith and she is in her right mind, and is an earnest faithful Christian glorifying Jesus with her life. And all that dwelt in that vicinity saw this and turned to the Lord.

There are more than 600 out of the 900 houses in the city of Syen Chun (Sen Sen) that are Christian. Truly the Kingdom of God has come in this place!

The South Church of Syen Chun (Sen Sen) built a brick manse for their pastor.

In Nong Chun County one Christian pays the entire salary for a local Bible woman.

In a town of Chul San County the church had grown until everyone in the village was a Christian. The church had worked hard to get the Gospel into a village of another clan about 10 *li* (3 miles) away. Preaching they did and zealously; but a few hours now and again brought no permanent results. They formed a plan for the whole church to go to this old conservative village during the holiday season and spend night and day preaching persistently and at close range for many days. They took their rice with them and cooked it in some homes of that villages. Most of the 70 Christians spent more than a week in prayer, in personal interview and in evening meetings in some houses. *Afire* with zeal, they moved even these conservatives. By following it up, the result is a church of 22 followers of Christ. The sacrifice paid.

There are some 57 churches in Wiju county under 2 American missionaries and 12 Korean pastors. This is the most thoroughly Christianized county in Korea, one in 15 often of the population being Christian. In this county 22 churches were enlarged during the year. There are six churches where more than 500 assemble every Lord's day.

The Orphan's Asylum established some years ago, has taken care of some helpless orphans. This year we have organized a Ministerial Relief Committee which will raise a fund to assist the needy families of deceased pastors who have served the church. 100 *yen* was contributed through some churches as a beginning of this fund.

So much for the past. Growth has been recorded but we must look hopefully toward the future, making our resolves to lean upon God and allow Him to accomplish much more through us. We must pick out more leaders and train them in Bible schools and theological seminary. We must establish new Sunday Schools, organize more churches, erect more and better church buildings. We must preach Christ until Jesus Himself comes, then may we not be ashamed but receive the "Well Done" from our own Lord and Master.

CELEBRATION OF MISS E. S. MOORE'S TWENTY-FIVE YEARS' SERVICE IN KOREA.

A fortnight of hot trying days passed slowly, the monotony relieved somewhat by rumours which reached us of preparation for some great event,—a Sunday afternoon when Miss Moore was asked to leave the room,—and excited talk of the fun to be. There followed some quiet sweltering days, until one evening the elder Bible-woman and the Korean Helper arrived at Miss Moore's house, each with something special to say, and each apparently determined to sit the other out. At last the gentle old Bible-woman's patience gave way and off she led Miss Moore to another room, and with protestations of shame that they could give so little, drew from the recesses of her bag a parcel, saying :—" I wanted my daughter to bring it but she said,—' No,—it is so little we can give. You take it, Mother.' " Only two little silk handkerchiefs hand-stitched by the daughter, there were, and some rough little china plates ;—but coming from them it was a love gift indeed. The Helper spoke of plans made for the morrow, and went away.

People had already begun to arrive, from Yokchee island, braving the seventeen miles by sailing boat to be present,—from Kosung and Paiton, walking 18 or 20 miles by night to escape the heat and giving up their night's rest to be here. The nearer Churches were well represented, and Kurchay, too—and from Fusanchin that night came Sim Moksa, who had been associated with Miss Menzies and Miss Moore for long,—to take part on the morrow.

The day dawned fair, but somewhat cloudy and with a cool breeze, for which all were grateful. We gathered early in the Church and looked over the crowded congregation. Not all who attend our local Sunday services were there, but they were more than made up for by those who had come in from other places,—and as we looked at the quiet, upturned faces, we felt that it was at least a fine representative gathering of the best of our Christians.

After prayer, led by our own Pak Moksa, and a hymn, Sim Moksa began to speak, and our thoughts were turned back,—back to the time when many of the women who sat with little bairns at their side were but such little bairns themselves, when the first Australian missionaries turned from native-land and relatives and friends and all that had been most dear to them, to the service of God in Korea.

He spoke of how some said to Miss Moore :—" Don't go ! There's plenty to do for God at home,—and if you do go, those people will catch and kill you." We looked up, rather startled and smiling, expecting to hear a burst of inerriment ; but the occasion was too serious for laughter and each face was quiet and intent. Indeed, in a moment, when he spoke of Miss Moore's answer :—" I have already offered myself for Korea and have no anxiety, for my trust is in God,"—there was the sound of a sob from somewhere, and the expressive face of the fine strong woman, Christ's soldier of Palgay, showed signs of quivering emotion, and her

bright eyes filed with tears, but her mouth was firm and her gaze brave and straight-ahead.

Then Sim Moksa spoke of Miss Moore's coming,—of her study of the language when text books though good were all too few, and help was hard to obtain,—then of the settling with Miss Menzies in amongst the people of Fusanchin in a wee Korean house,—and how there was scarce a Christian in the province,—and those amongst whom a house was bought for them regarding them with suspicion and dislike, said :—“ Let us prevent these Westerners from living amongst us,”—and might have caused trouble but for the explanations of their teacher and the former owner of the house.

He spoke of how the two missionaries spoke zealously for Christ, and of their pitying love,—and how gradually their language, teacher and then others professed their faith in Christ, all this while they lived often sick and weary in that cramped dark little Korean house,—in place of the broad airy rooms and comforts and conveniences of the homes that had been theirs.

Not only in Fusanchin itself did Miss Moore work, but she travelled to far off country places, so often and so earnestly preaching to all as she had opportunity that in some places to this day when unbelievers see any of the newer missionaries going out, they say :—“ There's Moore Pueen going out to preach ! ” Often when visiting distant places like Wellchun, 20 miles away, and Elsan, 30 miles or more, there was nothing to eat but Korean food and on the road dangers and difficulties were continually faced, and at times injuries received through falls from horse-back. While living at Fusanchin Miss Moore itinerated frequently in Masan and Tongyung territories also, facing difficulties everywhere,—until finally in autumn of 1913 she came to Tongyung.

Thus our thoughts were turned to the past but as we looked on the intent earnest faces of women before us,—the two Korean pastors, the elder, and the many workers amongst men and women, we felt it hard to imagine the time when Christians in South Kyungsang Province were rarer than whole present congregations, and when a Korean pastor was a thing to be only vaguely imagined in the dim distant future.

The next speaker brought us nearer to the present. The Korean elder began to speak of Miss Moore's work in Tongyung territory,—of her travels by sea and land to each congregation in a district most difficult to itinerate through, by land usually on foot over paths rough and stony, with steep mountain passes everywhere,—by sea in Korean fishing boats, slow and uncomfortable,—and of her labours amongst the women and girls and help freely given by her to them. He spoke of her courage in speaking out against wrong, and quoted a remark frequently on her lips :—“ Sister, it won't do ! ”—in reference to her intolerance of any conduct unbecoming in a Christian,—and ended with expressions of gratitude for what had been done, and the love that had been revealed.

There followed a hymn of appreciation sung by a group of girls,—the second generation of Christians. Then came presentations, a com-

memorating medal from Fusanchin congregation, one from Tongyung congregation, some beautiful hand embroidery from an old Korean friend, Hansee, of Tongnay city, a beautiful little cabinet with Korean designs and the names of the various churches of the district in pearl-inlaid work from Kosung,—and others. Mr. Watson expressed the thanks of Miss Moore herself, and of the Australian Presbyterian Church for the love and appreciation revealed, and quietly the meeting closed and the congregation dispersed,—to gather again in the school house for some fun and frolic in the afternoon.

At two o'clock the school was crowded and after biscuits and tea games were commenced. It was the women's day and they had prepared for it. "Saints" these older women are now; what many of them were 25 years ago was somewhat revealed to us in the exhibitions of singing and dancing which they gave us now for fun. Instructive and interesting it was, yet one turned with relief to the innocent sweet faces of the girls, who brought up within the Church and away from the evil their mothers knew, taking their turn, sang only sweet songs of appreciation.

The photographer came and went, and then the people began to disperse, some to start the long, long walk home, an old, old granny bent nearly double amongst them—, others to their homes near by, and others to prepare and wait for their boat to return home on the morrow. In recalling things as they were twenty-five years ago, and seeing the Korean Church in this province as it is now one could not but feel that the promise everyone that hath forsaken houses, or brethren, or sisters, or father, or mother,—or lands, for His Name's sake shall receive even in this life a hundred-fold, had been in this case as always, most lovingly and abundantly fulfilled.

AMY E. WATSON.

A FAITHFUL MISSIONARY DECORATED.

It was my good fortune and pleasure, a few nights ago, to be present at a most unique ceremony held in Water Mark Church, Seoul, Korea, in honor of Mrs. J. P. Campbell, the senior missionary of the Womans Council's workers in Korea.

The occasion was the celebration of the Twentieth Anniversary of Mrs. Campbell's arrival in Korea, and was wholly initiated and carried out by her Korean friends as a token of the love and esteem with which they regard her in return for the twenty years of unselfish service which she has given them.

One thing that especially forced itself upon my attention as the program proceeded was the many lives that Mrs. Campbell has been enabled to touch helpfully in the years she has served the Church out here. The young woman who presided at the meeting, now the honored wife of one of our most prominent pastors, was one of Mrs. Campbell's

pupils. The young-man who read the sketch of Mrs. Campbell's life, now a local preacher and a very useful member of our church, was in his boyhood taught English by Mrs. Campbell and was helped by her in many ways until he was enabled to complete his education. The eight Bible Women, who sang a song as their contribution to the celebration, were all women who have been trained wholly, or in part, by Mrs. Campbell. So on down the list, everyone who took part, as well as nearly everyone in the large audience, had, because of some service rendered or help given, special reason to be thankful to God for having sent Mrs. Campbell to Korea. This fact was mentioned more than once in the addresses and prayers.

Mr. Yun's address was a splendid tribute to Mrs. Campbell by one well qualified to speak, and I wish that I could remember enough of it to reproduce it here. Perhaps I can get him to write it out in English for the friends at home.

The gifts presented to Mrs. Campbell were; a photograph of a picnic-party, a part of this same celebration, which had been given in Mrs. Campbell's honor a few days previously; and a large solid gold medal (or as I believe it is the custom to call them out here a "decoration") made in the shape of a heart in the center of which was engraved a flaming torch surrounded by twenty stars. This was symbolic of the twenty years in which Mrs. Campbell had been as a bright and shining light to their hearts. This medal was made and engraved by the private goldsmith in Prince Yi's household, and certainly was beautifully done.

Mrs. Campbell's address in response, while entirely impromptu, and came from a full heart, and was a gem both as to expression and sentiment. I have seldom heard on an occasion like this a speech that seemed so well suited to the occasion and otherwise so appropriate.

To have received a tribute of love such as this from the people among whom one has served must have filled the heart to overflowing, and have been more acceptable to its recipient than any medal or other decoration from a King or Emperor.

The above noble record is accentuated by the fact that ten years missionary service in China, prior to her coming to Korea, seasoned and doubly equipped Mrs. Campbell for her remarkable career in Korea. This service in both China and Korea, aggregating thirty years, places Mrs. Campbell with the veterans at the front, as to period of service in the Orient.

J. W. HITCH.

DEATH OF REV. T. E. WILSON.

Rev. Thomas Edwin Wilson of the Southern Presbyterian Mission, died at Hope, Arkansas, on September 17th. Mr. Wilson went to Korea in 1915 and was assigned to Kwangju Station, where his brother, Dr. R. M. Wilson is engaged in medical missionary work in charge of the Ellen Lavine Graham Hospital. With his fine intellectual gifts and

splendid physique Mr. Wilson gave promise of a more than ordinarily useful and successful missionary career. But just as he was becoming sufficiently familiar with the language to enter into the work he was stricken with a fatal disease. He went first to the Severance Hospital at Seoul, but as the physicians there could give him no encouragement as to a hope of recovery, the Mission decided that it would be best to send him home.

Before he was taken sick Mr. Wilson had become engaged to Miss Georgia Crane, a teacher in a school of the Northern Presbyterian Mission at Pyeng Yang, and sister of our Rev. Chas. L. Crane of the African Mission. In order that she might care for him in his last illness, they were married on May 12th while he was in the hospital and came home together, arriving early in July. They went first to visit the Mayo Brothers in Rochester, and then to Mr. Wilson's home in Columbus, Arkansas. After a short visit there they went to a hospital at Hope, Arkansas, where they were when the end came on September 17th.

To the young wife thus left desolate, and to the family and friends, and to the KOREA MISSIONS who are thus sorely bereaved we extend out heart-felt sympathy. We are sure it was because God had some higher and more important work for His young servant in a higher sphere of service that he was called away from the career of usefulness which seemed to be just opening before him in Korea.

THE KWANGJU LEPER HOSPITAL CHURCH.

The material and medical part of this institution is conducted by Dr. R. M. Wilson, and since there have come to be more than two hundred inmates this is no light task. The Dr. is assisted in the administration by a committee of three in the station, but very naturally the bulk of the work falls on him.

Some three years ago a small church was organized at the hospital by Mr. Talmage who has been pastor ever since until this summer, when he went on furlough, the writer being placed in charge during his absence. Mr. Talmage spent a great deal of energy in developing the church and it has grown from a membership of only a few till it now has about seventy baptized members on the roll, together with a number of catechumens. This shows up very well indeed, considering that there are but a few more than two hundred men and women to work amongst. Of course other members of the station have helped as they were able in the work of bettering the spiritual condition of these unfortunate people. Indeed it is always a pleasure to talk with and to them, and any one who visits Kwangju station, at any time, is cordially invited to visit this church and get some of the inspiration that comes from looking into the faces of these children of our Father.

Some time ago an elder was elected and installed over this

congregation and besides there are now a number of both deacons and deaconesses. When Presbytery met here, the elder could not, of course, sit with the other members of that body, but a platform was built just outside a window of the building so that he could see and hear all that took place within.

From the very nature of the case there is danger of this church becoming a mere shell with no sound heart in it. It is inevitable that in gathering a number of people together from a wide territory ; providing their food, shelter, and clothing, thus excusing them from their own efforts and making it comparatively easy for them to believe, that there will be some who have not made a profession from a sincere heart. But the Spirit of God is not confined to specific conditions or outward circumstances in His working, and we believe this church is doing remarkably well even tho it is forced to develope under such a great handicap.

Indeed there is fruit in the lives of the men and women of this church which proves that there are many sincere believers among them. For instance, when a special collection was to be taken amongst the churches for mission work in the island of Quelpart, many of the lepers being penniless went without several meals in order to have money to give to this cause. In fact this is the usual way that they have of getting money for the various benevolences of the church.

Most of the lepers show a great deal of zeal in memorising hymns, Scripture and the catechisms. I had an all day task, not long since, when fourteen recited the Shorter Catechism and twelve recited the Child's catechism. Day before yesterday I also spent four hours in examining about thirty people on reading. A cheap Bible and hymn book is given to each one that learns to read, and Testaments to those who recite the Catechisms.

May the example of these unfortunates be an inspiration to those more favored, in zeal for the kingdom of God.

S. K. DODSON.

ITINERATING WHEN IT RAINS.

Of course one should not attempt it in the rainy season but thinking that the first of September was a safe guess I scheduled a meeting with some of my preachers for that date. It had rained every day for a week and it rained all night before I left Seoul in the morning. It was raining that morning also and the young lady from Japan who had been spending the summer in Korea nearly missed the Fusan train, she just made the baggage car and rode in that to Yongsan where she made the transfer to her proper apartment. When I reached the town of Heavenly Peace it was raining yet, or again, I forget which, and I had nearly forty miles to go that afternoon. The three-wheeled itinerating wagon was filled with gasoline, the chain was adjusted and after dinner

having reduced my baggage to a few blankets, some vest pocket lunches and a colporteur on the tandem, the start was made for the preachers, meeting. There were three colors of mud on the road and all of them found a place in the decoration scheme worked out on the clothes of the missionary red, yellow and black.

It was raining when we started and rained at intervals during the trip ; that is, as soon as our clothes dried in the wind we had the delightful experience of being wet through again. Owing to the hard pulling the front chain broke while we were sliding along in the mud and the colporteur was sent back to get it ; something between a sigh and a groan escaped him when he saw the broken link and he seemed to have no other thought than that he would have to walk the remaining ten miles, but a quick repair link put a smile on his face again thought it did not take the mud off his white clothes.

Tired and muddy we reached our destination and my ! what an appetite the ride had developed ; the pastor was not at home and not a preacher had arrived ; had we made a mistake in the date ? no, we were on time and the rest were behind time.

Now for a vest pocket lunch ; we ordered a bowl of rice and a tea kettle of boiling water ; then with a small tin of butter, a loaf of baker's bread, a square of baled soup, some " father of his country " coffee, and a small-sized can of cream, a supper fit for a missionary was soon spread and ample justice meted out.

A folding cot is fine but not always convenient to carry, but with blankets on the floor any one can sleep well after 40 miles of mud and rain. It rained all night but next morning the preachers began dropping in and before noon we had enough to begin. Reports were heard from each circuit and the fact that a great deal of work had been well done in spite of hot weather and rain was most encouraging. The fall conferences were all planned and the large study class for the winter : problems relating to the whole work and to individual circuits, were taken up and discussed at some length, several valuable suggestion being made and helpful plans devised. Of course there were the problems that could not be solved for like the poor they are always with us. After the third service of the day had closed all felt that the meeting had been worth while, not only because of the conference together in which we tried to share each other's burdens but also on account of the blessed fellowship we enjoyed together.

The return to the railway station the following day brought another variety of itinerating experience. The water had risen in some places so high that bridges were washed away. The first place we had trouble with, an approach had dropped down a few feet, but by utilizing the ever present bystanders we made that all right. Next the road was gone for a few rods and we had to pick our way through mud and stones and puddles with a last " heave ho " from some fellow travelers to get back on the road. The third stop was a wide cut thru a pretty high grade and no way around, but some men were carrying large poles across having first laid a few down to bridge the gap. We enlarged the idea

somewhat by having some more poles placed beside the ones already down, and then from a pile of rice sacks a temporary cover for our bridge was made and with a rather careful "altogether" we made the crossing safely.

We reached the station safely a little late for dinner because of a puncture which caused a delay of a few minutes. Another vest pocket lunch and we started on our way for Kongju about thirty miles distant. Before a mile was passed we came to a spot where three bridges were out and we knew that meant several more farther on. No indecision now! we turned round at once and returning to the station loaded the machine on the train and rode to another station where the road to Kongju is always good and only one hour to travel.

I asked the red cap porter about the road; he said the regular auto service had not been running for two days, the river was clear over the bridge and if I rode thru the mud in the dark I would have the privilege of sleeping in a Korean inn that night or would have to ferry the river with considerable risk. The thought of walking a half mile through wet sand and mud and then crossing the swift running river shooting over the bridge and thru the rapids below had no attraction whatever for me. It began to rain again. I struck out for the hotel had a hot bath that took the lameness out of my shoulders and arms and left me with the feeling that I had been parboiled. The girl in the hotel suggested that possibly the guest would take something to eat, and the guest, altho he hated to put the help to any trouble, said that a small portion of rice and a boiled egg would be very acceptable. When the tray was brought in behold, eggs, beef steak, fried fish, chicken and rice. Altho it rained all night again, the road was in fair shape the next day and we reached the river in good time, having had several showers on the way. The river was still high and the machine had to be left at an inn and the crossing made by ferry which was bad enough in the daytime; it took so long to cross that I was late getting to the preacher's meeting at Kongju, scheduled for that morning, but I had been itinerating in the rain and there was some excuse.

CORWIN TAYLOR.

"SOMEWHERE IN KOREA."

VI.

(Concluded.)

Could we but hear ourselves as the Koreans must hear us we would be tickled too, and I doubt whether most of us would have the politeness not to laugh. Our mistakes can hardly be classified, but I wish to give some examples of two or three kinds that some of the *other* missionaries make.

The Korean is very particular in the use of proper titles of respect, and to make a break here is, or should be, unpardonable. I remember the mistake that one of my contemporaries made in this respect, and I believe that she will not forget again. If a man is just plain "mister" in Korea he isn't much more than a coolie or a servant at most, so when Miss G. called good old Mr. Ha, who came to see her about some Sunday School work, "mister," no wonder he was stupefied, and went off too dazed to speak. She didn't notice anything the matter, but in a day or two he came back. It was evident from his turning and twisting and embarrassment that he had some "hard words to say." At last it came out:

"Pouin," said he, "have you got anything very awful against me?"

"No," surprisedly.

"Are you sure that you wouldn't like me to quit the Sunday School work out at Five Rocks?"

"No."

"I am but human, and if I have made any mistake I hope you will forgive me. I cannot do the work for you if you have a bad mind against me. Please tell me what I have done."

"Goodness, man, what's the matter! I haven't anything against you. I think you do well, and I've never thought otherwise." (I am not quite sure of the translation of all of this back into Korean, but she meant to give this impression.)

"Well, pouin, up until last Monday you have always called me "syensang" (teacher), but you addressed me then as "syebang" (mister), and I can't make it out. Are you sure I have been satisfactory?"

Well, Miss G. was new, and explained that she didn't know any better, but such a fundamental thing as calling a man, full grown and a leader in a small Sunday School, just plain, simple "mister," but not by his proper title, should surely be known by all even as a matter of instinct.

One-Year made somewhat the same inexcusable break. You see nobody's just a "man" out here (unless you are talking *about* him—not *to* him—behind his back), but O-Y's instinct failed him here, and one day in church he called on one of the "men" to lead in prayer. Yes, they forgave him after he made a long explanation with the help of an interpreter, but his teacher never got through lecturing him on the absolute necessity in such an instance to say "brethren," and not call a man a "man." "Did Migook (American) sarams (*men*) have no manners?" "But I guess he was talking *about* not *to* them.

Even in English at times our tongues (at least the tongues of some of the *others* of us) get twisted, so it may not be so wonderful that they say what we don't mean in a foreign language. We "harvest" crops, and cream, and collections, and votes in Korea, as well as various other things, but a missionary was the first who tried to harvest telegrams. It may have come about because "chunbo," which means telegram, and "yunbo," which means collection are somewhat alike in sound, but whether that was the reason or not, one Sunday One-Year-Half asked the deacons to perform the arduous task of getting in the telegram

harvest from the congregation at the morning service. A little perplexed at first they concluded that it must be money he wanted when he held out the plates to them, and they apparently never saw the joke. Or was it politeness? Or perhaps they laid it all to the fact that they couldn't understand a foreigner very well.

The solemnity of an occasion may be spoiled by this twisting of tongues, though it is well for us to see the humorous side of it and learn better for ourselves. There's Five-Years who gave a feast the other day to which he invited all the elders, and had the preacher say grace, but instead of asking him to say the blessing he told him (the pastor) to pronounce the benediction, all because the words "chookpok" (blessing) and "chooksa" (benediction) begin with the same sound. Poor men, they must have thought they were going to be turned off before the meal was served. And the pastor hardly knew what to do, but since they hadn't sung "sam jang" (hymn number three, the doxology, with which the Koreans end every meeting, and deem essential to finish up) he simply offered a prayer and thus saved the day. Then there's Three-Years who was preaching one day before he graduated into the third grade, and was telling about how trials were sent to strengthen our faith, and as a touching incident proceeded to try to relate how a man in America had four daughters whom he loved very much, who one after the other died and left him bereaved, but in spite of all and on account of all his faith was but the more increased. He tried and meant to say this, but the word *chookko* which means to die and the word *chooko* which means to give in Korean are so similar, or were so to T-Y, that what he did say was that God had afflicted this poor man by giving him four daughters, but in spite of all that his faith was but the stronger and we should do likewise. Perhaps the full force of the mistake may have been lost on the Koreans, however, as to have four daughters and no sons would be quite an affliction in their sight.

Miss Six-Years insists on calling the Korean "yungsoos" (church leaders) "wunsoos" (enemies). But that is not as bad as One-Year-Half who doing a special meeting of the leaders from his field, not knowing the men well by name, wanted to ask someone among them to lead in prayer. "Yumso" means goat, but O-Y-H was sufficiently fussed at having charge of the meeting to get it confused with the word for leader, so at the time for prayer he said:

"Now, please, won't someone of you goats lead in prayer?"

And they refused so he had to do it himself.

"N. Y. F." KOREA.

THE UNSELFISH MOTHER-IN-LAW.

We found there were forty such women when we had our month's class for young married women who had never attended schools of any kind. Only those who are very familiar with Korean life can know what a daring thing it was to plan for such a class. It took faith to go

forward. For each one who attended, exceptional sacrifice was made by the one who staid at home to cook, scrub, wash, iron, sew, and care for the children. Many could not come because their children were too young to leave.

We were surprised last summer, in canvassing the churches in Seoul to find how many of the young women had attended government schools or private schools. It promises an improved race in the next generation. Of course it was not these women we wished for this special class.

Three missions took part in the class. The subjects studied were : Bible, Writing Japanese, Arithmetic, Chinese character, singing by note, Sewing, Knitting Crotcheting and Cooking. The sewing was very elective, indeed, each pupil being allowed to choose what she wished, whether it was a foreign style baby dress, a bodice to which to attach the garments and overcome gravity thus, instead of by the frequent hitching up process, or to serve on a machine. When we asked them what they wished to cook they said jam, jelly, cucumber pickles and scones, or baking powder biscuit, so these were made with great satisfaction. We noticed that although they studied all the subjects with interest, they cared the most for the month's Bible study, and gained a blessing from it.

Examinations were given and certificates prepared ; on the tenth of October the class and teachers met at the house of one of the foreign teachers, where games were played, photographs were taken in the garden, the certificates were given out, and tea was drunk. We should be very grateful if others having such classes would write us about them, or make suggestions to improve ours.

KATHERINE WAMBOLD.

CANADIAN PRESBYTERIAN MISSION, ANNUAL MEETING.

It was near the end of June that we were called together in annual session. This time seems to hold a preference : The itinerating is over, classes and institutes for Bible study have closed, and the hottest days are still a month distant. Everyone is ready for a change—a change from the station routine to a cottage by the sea ; from months of isolation to the larger life of mingling with numerous friends, old and new ; from schools, hospitals, building operations, Korean villages with their small hot rooms and flies, to swimming, fishing, and committee meetings.

Perhaps the remainder of the summer is enjoyed all the more that the appointments etc., are settled early. There is no looking forward to an autumn meeting with late and hurried changes, and those who are to move do not have to do so immediately and all have a little time for recreation and rest.

Wonsan Beach has advantages. In any other station we would be by ourselves, but here are outside influences to enlighten and stimulate. Summer cottages are being built, and one comes in touch with other missionaries, not only from various parts of Korea, but from Japan and China.

The new auditorium of the Beach Association was the home of the 19th annual council. Three, of the pioneer staff of five—Dr. and Mrs. Grierson and Mr. Foote—who arrived in 1898, were present. The other two Mrs. Foote and Mr. McRae are in Canada, the former for the children's education, the latter on furlough. The staff numbers 42 besides three under appointment who, with Mr. and Mrs. McRae, are expected to reach the field in October.

To Mrs. A. R. Ross (*nee* Miss G. L. Davis) for some seven years a missionary of the Presbyterian Mission, U.S.A., (North) in Korea, to Miss Cass and Miss Palethorpe, appointed last year, were extended the warmest welcome of the Mission as the newest additions to our ranks; with best wishes for many years of happy and prosperous service.

The honors of chairman, secretary and treasurer fell to Messrs. Fraser, Scott and Robb respectively. We were not rushed for time, so each subject was well considered before a vote was taken. The hardest problem to solve fell, as usual, to the Committee on Apportionments. Once, twice, three times, their report, after discussion, was sent back to them, or modified, and even after adoption, the finding was re-opened for consideration, but not changed. When finally accepted most felt that the best disposal possible of the workers had been made. Perhaps this was one reason why all thought, when later the immediate needs of Union Christian College were presented, that no man could be spared. Mr. and Mrs. Scott were transferred from Songjin, and Miss Palethorpe from Wonsan, to Young Jung; Mr. and Mrs. Fraser were removed from Hoi Ryung to Wonsan. Mr. and Mrs. Lyons and Miss Bligh, new missionaries, were appointed to Hoi Ryung and Yong Jung respectively.

Visitors showed an interest in the progress of the mission by their presence, Miss McLennan and Dr. Jean Dow brought greetings from our sister Mission in Honan. China; Mr. Beck from the Methodist Episcopal (U.S., North) Korea Mission. Splendid and instructive addresses were given by Mr. Gregg on Y.M.C.A. industrial activities, Mr. Thomas on the value of Bible institutes, Mr. Hobbs on the B. & F. Bible Society, Mr. Gerdine on the status and aims of the Pierson Memorial Bible School Mr. Becker, on Union Christian College; Mrs. Deming told us of the evangelistic work being done among the Chinese in Korea; at Seoul and near by, services are regularly held, and a pastor is located at Wonsan, who not only labours among the local people, but finds open doors for usefulness among the thousands of his own people, who pass yearly through that port, on their way to and from Vladivostok and Shantung.

By request a bell was rung at five minutes before the devotional half hour, when several at their own desire, joined us in worship.

Wonsan has a new residence added to its list of buildings. The

girls' school, as in past years, retains the confidence of the community and reported a prosperous and profitable year. The building has for years been inadequate, and a new one, long over due, was approved by the mission. At the John Currie Memorial Hospital 20,000 treatments have been made; many little mites terribly burned passed through the kind doctor's hands. The Hamhung field is moving to call three more native pastors.

Songjin reported that their chief subject for thankfulness was the initiation of a self-support scheme among the native churches. They have two native pastors doing excellent service and have called two more; a large new hospital well equipped has recently been opened. Hoi Ryung has advanced steadily; special evangelistic services were held at several places, and new groups have been organized.

Manchuria is our newest field with Yong Jung as a centre. A dispensary has been completed and 9,591 cases treated; new places of worship have grown up. One congregation has three schools—boys lower, girls lower, and boys middle—supported entirely by the native church at a cost of some 1,300.00 *yen*. In one section of the field 236 certificates were given for perfect recitation of the Shorter Catechism and Scripture verses. Two congregations are desirous of calling pastors but no men are in sight.

In the mission there are seven native pastors; 25 churches with 33 elders, and 224 congregations without elders. Nine new church buildings were opened. Communicants in good standing number 3,277 four hundred and fifty-six of whom received baptism this year; 538 new catechumens were enrolled making a total of 1,551. There are 12,993 people attending church; 202 classes and 5 Bible institutes were held at which 4,997 and 218 studied.

In the Beach community, who were British, who were Americans? No stranger could tell. July 1st (Dominion Day) and July 4th were celebrated by the same assembly with apparently the same patriotism, sympathy and enthusiasm; all contributed cheerfully at the two offerings both of which were for war relief funds. July 1st, the fiftieth anniversary of the Dominion of Canada, falling on Sunday was observed by a religious service. Everyone enjoyed the 4th with its oration, songs and supper; someone was heard to remark that it was the first time his lemonade thirst had been satisfied since leaving home five years ago. In the beautiful flag drill by the children, led by one of Britannia's daughters and America's sons the Union Jack and Star-spangled Banner were unfurled side by side, symbols of loyalty, truth and freedom.

W. R. FOOTE.

THINGS KOREAN.

CHRISTMAS LANTERNS.

Source of Light and Rock, ten years and eight, were sitting on the floor of their seven by seven room making lanterns with which to decorate the church for Christmas. Of the two rooms of their home this was the further from the kitchen fireplace, the flues of which heated the stone floors. So it was used as a store-room and extra bed-room. The rice stood in one corner in a straw bag, some jars held beans and a wooden bowl on the jars held redpeppers. Two earthenware bottles of seed-oil hung from a nail. This was for cooking or to make Source of Light's long braid to shine. From another nail hung a foreign bottle containing kerozine oil for their tiny tin lamp. Two pairs of straw sandals hung from another nail. From a beam overhead hung four little ears of corn, the supply of seed for the next year. In gourds hung around the walls the rest of the vegetable seeds were stored.

Across one end of the room, just high enough for the missionary to keep knocking his head against them when he slept there, extended two pine poles and on them stood two pumpkins, a skein of straw rope, a spinning-wheel and four baskets containing cotton, scraps of cloth and other things the missionary never investigated because that would be impolite. Seven balls of boiled beans, much decayed and mouldy, hung from one end of the poles, these were seasoning to be used in making Worcestershire sauce. From the other end of the poles hung a stick by two strings and over it were thrown Rock's bright pink cotton-padded muslin overcoat and Source of Light's pea-green vest. The latter was made like the missionary's but was worn outside his coat because it was easier to get at the pockets there and especially because while you can see a red coat through a pea-green vest, people might not know you had a pea-green vest if you wore it under your coat.

Source and Rock had spent all they possessed, two cents, for a sheet of tough mulberry-bark paper, such as their father pasted on the lattice doors and windows in the fall. Source pulled four hazel switches from a broom used in sweeping the yard, and split them. With two of these he made two diamonds, tying the ends of each together. With another he made a square with its diameter equal to the short diagonal of the diamonds. Then he tied the corners of the diamonds at the short diagonals to the corners of his square and, bending the diamonds, he brought the two points together at top and bottom and thus completed the foundation for an eight-faced lantern.

Then he made two circles a foot wide and fastened them together with sixteen cross pieces four inches long and thus made the frame of a circular lantern. In the meantime Rock had beaten some left over rice into a paste and dissolved some of his mother's red and green dyes in two saucers and washed all the black ink out of his father's brush pen. The paper was stretched over the frames and neatly pasted, leaving a flap for the insertion of the candle.

Then came the really artistic part of the work as Source wrote: "The Savior's Birthday" and drew most wonderful flowers and butterflies never yet found in common books on nature. But one generous space was left on each lantern. Here he wrote, on one: "In memory of Rock's mother" and on the other: "In memory of the mother of Source of Light." No, their mother is not dead, but these boys believe in commemorating mother's love while she lives and can with proud eyes see her memorials hanging in front of the church showing the whole valley that the Light of lights has been born into this dark world, and that He came to fill it with love like this that her boys have shown.

F. S. MILLER,
Chungju, Korea.

M. E. CHURCH, SOUTH, ANNUAL MISSION MEETING.

The Annual Meeting of the Southern Methodist Mission was held in Wonsan, beginning on September the 18th with the missionaries meeting which was held in the Alice Cobb Bible Institute Building. The morning lessons were given by Bishop Kilgo. The messages day by day brought inspiration and help to the workers.

In the regular annual meeting the reading of reports was dispensed with and the Bishop had a good old time class meeting. The main questions he asked each of the workers were: "Have you had a good year"? Have you been happy in your work? Do you love Jesus? Have you led any souls to repentance and belief in Jesus Christ?" It was a time of heart searching and we felt we were being lifted into Heavenly places when the Bishop's voice rang out starting the hymn "Tis the Old Time Religion."

The one commission the Bishop stressed was that the worker is successful only in as far as he is used of God to bring lost souls into a saving knowledge of Jesus Christ. Our preachers and Bible women were wonderfully blessed by the splendid advice and the personal interest taken in their work.

APPOINTMENTS OF FOREIGN MISSIONARIES OF THE SOUTHERN METHODIST MISSION.

SEOUL DISTRICT.

R. A. HARDIE, Superintendent.

Chong Kyo	J. L. Gerdine, Miss M. D. Myers.
Water Mark	J. W. Hitch, Miss Hortense Tinsley.
Water Gate	J. L. Gerdine, Mrs. J. P. Campbell.
Stone Bridge	R. A. Hardie, Miss Eva Hardie.
Cha Kol	J. W. Hitch, Miss Myers.
Carolina Institute	Miss Smith, Miss Ellie Gray.
Day Schools	Miss Hardie.
Country Work on District.....	R. A. Hardie, Miss Eva Hardie.
Pierson Memorial	J. L. Gerdine.
Union Theological Seminary.	R. A. Hardie, J. W. Hitch, J. L. Gerdine.
Severance Hospital	Mrs. J. P. Campbell, E. D. Cook.

CHULWON DISTRICT.

J. W. HITCH, Superintendent.

Country Work on District ... J. W. Hitch, Miss Tinsley.

SONGDO DISTRICT.

C. M. WEEMS, Superintendent.

North Ward	C. N. Weems.
South Ward	A. W. Wasson.
East Ward	V. R. Turner.
Anglo-Korean School	A. W. Wasson.
Holston Institute	Miss Wagner, Miss Nichols.
Mary Helm	Miss Hankins.
Country Work on District ...	C. N. Weems, L. P. Anderson, Miss Laura Edwards.
Woman's Work in City	Miss Graham.
Ivey Hospital	W. T. Reid, Miss Lowder.

SONGDO EAST DISTRICT.

V. R. TURNER, Superintendent.

Country Work on District ... V. R. Turner, Miss Pearce.

CHOON CHUN DISTRICT.

M. B. STOKES, Superintendent.

Country Work on District ...	M. B. Stokes, F. G. Vesey, E. W. Anderson, Miss Erwin, Miss Jackson.
Country Day Schools	Miss Bessie Hardie.
Medical Work	E. W. Anderson.

WONSAN DISTRICT.

C. T. COLLYER, Superintendent.

Country Work on District ...	C. T. Collyer, Miss Cooper, Miss Tucker.
Lucy Cunningham School ...	Miss Buie.
Woman's Work in City	Miss Noyes.
Language Study.....	Miss McCubbins.
Union Bible School	Miss Cooper.
On Furlough	W. G. Cram, J. L. Brannan, J. R. Moose, C. H. Deal, J. B. Ross, and Miss Oliver.

FACTS GATHERED AT THE PYENG YANG DISTRICT CONFERENCE.

The Rev. A. F. DECAMP,
Seoul.

My dear Brother DECAMP:—

I enclose a few facts gathered from our District Conference just held. This takes in all our work which centers in Pyeng Yang. The work under my care.

If you wish to use in your valuable paper please do so. I would like to write some of the inside story of how this was brought about but cannot just now. Be sure it did not come without much prayer and planning and hard work. Being alone here the work was done by the faithful and earnest Koreans. I am sure back of it all was the Prayer List and Plan by which each Pastor and his work was prayed for, all one day each month.

With best of wishes,

Most Sincerely Yours,

JOHN Z. MOORE.

SOME FACTS GATHERED FROM THE ANNUAL REPORTS GIVEN AT THE
PYENG YANG DISTRICT CONFERENCE, MAY, 1917.

Item.	1916.	1917.	Percent. Increase.
No. of Churches	87	88	—
No. of Full Members	2,994	3,379	13%
No. of Probationers	1,454	1,508	10,,
No. of Baptized Children	452	517	14,,
Total	4,900	5,494	13%
Enrolled Seekers (Attendants)	5,463	6,329	14%
Total Attendants	10,363	11,823	14%
Baptized During Years Adults	234	549	134%
Babies... ..	86	154	70,,

SUNDAY SCHOOLS.

No. of Sunday Schools	68	68	—
No. of Officers and Teachers	589	689	17%
No. of Scholars	8,295	10,373	25,,
No. of Babies on Cradle Roll	922	1,129	22,,
Total	9,806	12,191	24%
Offerings	¥ 433	754	74%

SELF SUPPORT AND TOTAL OFFERINGS OF NATIVE CHURCH.

(IN JAPANESE YEN. ¥1 = \$.50).

For Pastor's Salaries by native Church ...	2,356	2,995	70%
For Sunday School... ..	433	754	74,,
Church Expenses, including building... ..	5,570	6,154	10,,
Benevolence and Other Gifts	1,634	2,643	60,,
Day Schools	2,390	3,701	55,,
Total	12,383	17,248	40%

DAY SCHOOLS.

No. of Boy's Schools	25	23	—
Teachers Boy's Schools... ..	50	61	21%
Pupils Boy's Schools	1,302	1,609	23,,
No. of Girl's Schools	15	16	7,,

Teachers Girl's Schools...	...	...	...	...	25	27	8%
Pupils Girl's Schools	...	...	...	...	757	941	23 "
Total Teachers	...	...	...	...	75	88	17 "
Total Boys and Girls	...	...	...	...	2,059	2,550	24 "

HIGHER COMMON SCHOOL.

No. of Schools	...	...	...	...	...	1	1	—
No. of Teachers	...	...	...	...	...	5	8	60%
No. of Pupils	...	...	...	...	...	110	150	40 "

All Church Rolls were carefully pruned of "dead wood." No seekers counted who have not been in regular attendance at least two months.

This year nothing was counted a Sunday School except where there is full organization with Superintendent, officers, teachers and teachers meeting. Many groups, not in above figures, meet for study of Bible in one class with one leader.

TRIALS OF A "COUNTRY BOY."*

On becoming a "country boy" the first thing I had to do was to walk four or five miles in a drizzling rain with a load on my back. Then came supper which pulled off successfully with father setting the table and doing most of the work. A Korean man had to make the fire for me leaving me nothing to do but bear the concentrated gaze of from two to forty pairs of brown eyes.

The town in which I was working as "country boy" is situated near many rice fields and rivers from which came the means of my learning the trials of a "country boy." For after supper I had not read half a paragraph of "Napoleon's Military Career" before I felt a sharp sting on my leg. While leaning over to find what had caused it I felt one on the ear followed by a hum which I knew to be of mosquitos. I covered my legs and feet with a quilt but they found me. I decided to go to bed for we had a mosquito net but even there like witches they buzzed in and got in their dagger work! After standing them an hour or two, father and I got up and killed all that were in the net and then dozed off. But just as we were about to get to sleep either the bites they had already given me or a new one roused me with a start and we lit the candle and cleared the net again. My father being more used to it got plenty of sleep but I got bitten all over and tossed around until nearly three in the morning when I got a little rest. I was glad when morning came so I could get up and get breakfast.

But even then I got little comfort for I put too much water into the millet and then by a clumsy move spilt a lot of the same. No sooner

* The author is a lad fourteen years old.

was this done than I started to toast bread to have poached eggs on toast. Beginning to do it with a fork I found my mistake when the bread broke in half and fell into the fire. I then hunted around for something to do it with and found a piece of tin which had holes punched in it just the shape of a slice of bread. This worked all right but hearing the launch going down the river I went to watch it and when I got back found the bread burned through and through. Then while talking with father a savory whiff of smoke reminded me of the second piece and I humped over the door sill and got there just in time to see it black as charcoal though not spoilt for good. The next one was a success. Having got the toast I began on the eggs. Not knowing just how to break the egg open I dented the shells and then sawed them open with the result of having two eggs in fragments in the bottom of the pan. Father broke another quite properly but while putting a lid on the pan I tipped it and pouring out half the water and some egg there was left a sorry mess. Having made enough blunders for breakfast I cleaned up and have just had time to rest and think of the trials this "country boy" has passed in half a day and of the ones he will pass in the two days to follow.

BRUCE F. HUNT.

NOTES AND PERSONALS.

Horace Grant, was born to Mr. and Mrs. H. H. Underwood, in Seoul, October 11th, 1917 which was one day prior to the first anniversary of his grand-father's emigration to the better Country.

Paul, early in October, was born to Rev. and Mrs. Paul Crane of Mokpo.

Kwang-ju friends have received a letter from Rev. Eugene Bell written at his father's home in Scott's Station, Ky. The doctors agree that he has heart trouble. While he is expecting a return for labour among the people whom he loves he will not be able to do strenuous work.

Dr. Adams and Rev. W. C. Erdman and their families arrived in Korea late in Sept.

Miss Butler, one of the teachers for the Foreign School in Seoul, arrived in that city from the United States, Thursday evening, October 18th. Miss Anderson, a nurse at East Gate Hospital returning from furlough in the United States, accompanied Miss Butler.

On Thursday, the 18th of October, the 25th Anniversary of the arrival in Korea of Dr. and Mrs. Noble occurred, and was fittingly celebrated. The Koreans had their innings from 4 until 6 o'clock in the Chong Dong Church and the Missionaries together with sympathetic and distinguished Orientals including Yun Che Ho, Secretary of the Korean Y.M.C.A. Seoul, and Mr. Matsunaga, Governor of our Province, in the Bishop's Residence which building, since its renovation and enlargement, is admirably adapted to large social gatherings. A most enjoyable evening was spent here beginning at 8 p.m. which will be adequately reported later.

Mrs. R. Grierson of the Canadian Presbyterian Mission has been operated on in the Severance Hospital, Seoul, and is now doing well.

Rev. R. D. Watson and family of the Australian Presbyterian Mission have left on furlough.

The Australian Presbyterians also temporarily lose another member of their Mission in the person of Dr. C. I. McLaren who has left Korea to serve as a medical officer with the Chinese coolies being sent to the war zone in Europe.

Miss Tinsley of the Methodist Mission, South, has returned to Seoul after the usual furlough in the home land.

Rev. and Mrs. Milton Jack, with their four children, arrived in Seoul late in October from Formosa, where he had labored as an evangelist and instructor in theology. The climate of Formosa disagreed with Mr. Jack's health, hence his coming to Seoul where he will form a part of the faculty of the Chosen Christian College.

As the interests of the Chosen Christian College and the Severance Union Medical College called for the presence of the President in America for a time, Dr. and Mrs. O. R. Avison sailed for Vancouver from Yokohama on the *Empress of Asia*, Dec. 1st, having left Seoul on Nov. 27th. Edward will remain here at School as his parents expect to return in the spring.

On November 27th Mrs. Thomas Hobbs, for health reasons, left Seoul to go to England *via* Canada, having sailed from Yokohama, Dec. 1st.

All business communications including subscriptions and renewals of THE KOREA MISSION FIELD, should be addressed to Mr. Gerald Bonwick, Tract Society, Seoul.

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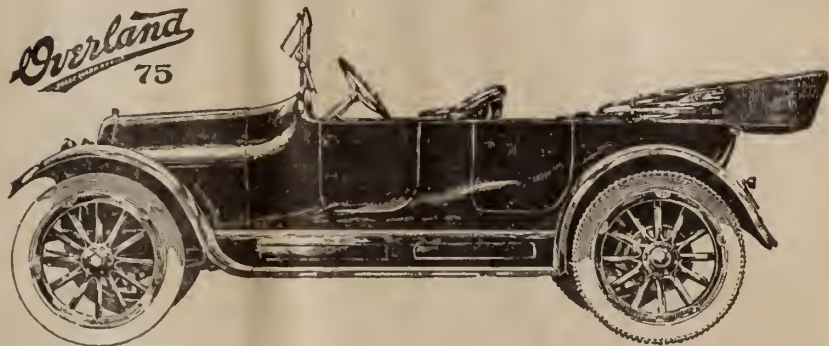
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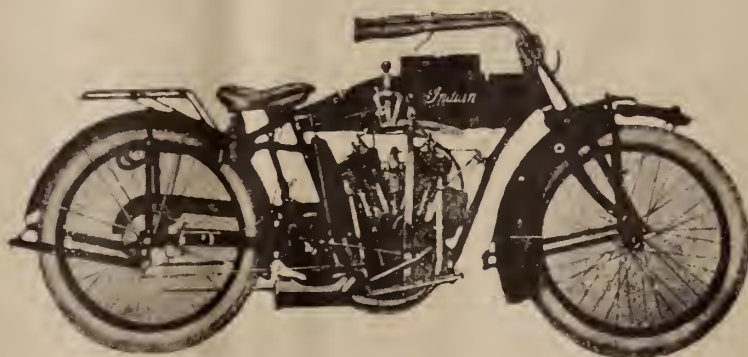
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